

The Non-Subscribing Presbyterian

No. 348.

SEPTEMBER, 1935.

BEAUTY.

JUSTICE.

JOY OF SPIRIT.

"Behold I make all things new."

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NOTES AND NEWS.

We looked in on the Convention at Keswick, which was being held on the third week of July. It happened to be the Diamond Jubilee of the Convention, and was of some special interest to us, as we had seen both the founders—Canon Harford Battersby, who was for many years vicar of St. John's, Keswick, and Mr. Robert Wilson, of Broughton Grange, Cockermouth. At the commencement the Convention was only intended for that once, and a few hundred may have attended, but so successful was it that it was repeated annually, and in 1935 the attendance was at least 5,000. The Convention tent was a very large one, but there was an over-flow tent also of considerable size. In each was a wooden floor and rows of chairs, and a platform with a reading desk and piano and a great motto: "All one in Christ Jesus." In the streets round about were booths and stalls, a great number of them like those of a bazaar. Over one, for instance, was "Zenana Mission," another "Somaliland," and ever so many different kinds of missionary stalls, so that it was quite an object lesson in geography. There was a very able speaker, evidently a missionary to the Muhammedans, who made special reference to Egypt, and stated that in the last 21 years Islam had increased by 10,000,000. Mr. Douglas Porter was killed two days after at Brough, near Carlisle, on his way to London, his motor car colliding with a lorry, and his son, who was with him, was injured and taken to Carlisle Infirmary.

An exceedingly beautiful day, and one of the most exquisite settings that could be imagined with a vast overflowing audience reverent and attentive, giving a sense of great suppressed power, made a profound impression.

* * *

But this was a gathering from all the ends of the world, with various nationalities repre-

sented, and no doubt almost every type of Protestant denomination. The transitory question arose, "Where do we come in?" Well, we haven't the marquees, and we would scarcely be able to organise continuous services from early morning until late at night for a whole week, but, none the less, we do accomplish something that approaches it. On Sunday, October 6th (the day Summer Time ends), York Street Congregation will hold its great anniversary service in the Ulster Hall, and the Minister, who is now Moderator of the Non-Subscribing Presbyterian Church, will be the preacher, and we have every confidence that the enormous success of previous years will again be repeated. The Moderator, naturally, is in great demand for Harvest Thanksgiving Services, which will mean that for some Sundays he will not be in his own pulpit to make appeals for the support of the Ulster Hall service, but we have no doubt whatever that his congregation will see to it that every possible preparation is made.

* * *

In about a month after, the Annual Ulster Hall Service of the Church as a whole will be held. In these days of the rapid spread of the New Atheism, and the determined and deadly opposition to religion in every shape and form, it is an encouraging and inspiring fact that the flame of pure religion burns more clearly and steadily than even in days when there was not the same opposition "The gates of hell"—lust, wrath and greed, the evil passions of men—"shall not prevail against the Church."

—X—X—X—

October number published on the **Fourth** Saturday of August. Copy should be in before the **21st** at latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

PRESBYTERIAL ORDERS.

The ultimate "terms of reference," for the Non-subscribing Presbyterian Church of Ireland is the Church of Scotland; the oldest Presbyterian congregations in Ireland are included on the roll of the Synod. The Archbishop of Armagh, Primate of All Ireland, recently in the "Belfast Newsletter," pronounced the "orders" in the Presbyterian Church, as valid within that Church. What applies to the Presbyterian Church of Ireland, so far as valid orders are concerned, applies equally to the Non-subscribing Presbyterian Church. It was not the Remonstrant Synod of Ulster or the ancient Presbytery of Antrim that broke away from the General Synod of Ulster; on the other hand these remain staunch to-day to the original Constitution of the old General Synod of Ulster. With reference to valid Presbyterian Orders in Scotland, from which ours in the N-S. P. Church are derived, the following extract should be of interest, taken from "Story of the Scottish Church," by Ninian Hill. "Charles I's. episcopacy introduced by Spottiswoode was allowed to lapse. In 1705 three of the surviving bishops met in Edinburgh and consecrated two ministers as bishops, without however assigning to them any dioceses. From time to time others were consecrated in a similar manner . . . and are represented by their successors to-day in the Scottish Episcopal Church There never has been any similar break in the historic continuity of the Church of Scotland whose orders at no time were renewed either in England or France. Archbishops and bishops, abbots and priors, have come and gone, but no change of administration has interrupted the succession of Presbyters. When we witness the ordination of a minister of the Church of Scotland, we see the celebration of a sacred rite which has been perpetuated and conveyed by Scottish lips and hands, not merely from the time of Archbishop Sharp or the Bishop of Peristachium, but from the twelfth century without question, not improbably from the time of St. Columba, and not impossibly from S. Ninian himself." The importance then of carefully guarding the succession by requiring all who enter our ministry to be ordained, if they have not already been ordained, is obvious, otherwise we would lose our claim to the validity of our Presbyterial Orders. It is however maintained in some quarters that in a Charismatic Ministry such as ours,

the term "orders" only means "the succession of preaching." The subject is wide and deep, and evidently the last word upon it, has not yet been spoken. ULLIN.

CHURCH OF SCOTLAND.

James VI. of Scotland (James I. of England) ordered that preachers should wear "black, grave and comely apparel," and black gowns in the pulpit. Doctors of Divinity and Bishops were to wear black cassickins and aprons to the knee, black gowns and black crape about the neck."

SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscription :—

Ballyhemlin Congregation (per F.

M. Allen, Esq., Nunsquarter,
Kirkcubbin) ...

... £1 0 0

Contributions should be addressed to the Manager, Rev.A.Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

Wisdom is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness.—*Wisdom of Solomon, ch. vii.*

MEDITATION.

"I place my hand in Thine with all love and trust and confidence, for Thou art indeed my Lord. From the unreal lead me to the Real, from darkness to Light, from death to Life Eternal. At Thy feet, and in the Light of Thy Holy Presence, I strive to realise what I am. I am not this body which belongs to the world of shadows; I am not the desires which affect it; I am not the thoughts which fill my mind; I am not the mind itself. I am the Divine Flame within my heart, eternal, immortal, ancient, without beginning, without end. More radiant than the sun in all his noonday glory, purer than the snow, untouched, unsullied by the hand of matter, more subtle than the ether is the Spirit within my heart. I and my Father are One. C.W.L.

WHAT IS THE SUNDAY SCHOOL?

PERCY H. HESFORD.

My main conviction is that our whole conception of the Sunday School must either change or be greatly amplified. We must throw overboard, once and for all, the old idea that the religious teaching of the young is a matter for ordinary classes sitting for one or two hours on a Sunday afternoon. We ourselves are apt to find that living amid things seen and temporal for six days in the week and devoting but a short time on the remaining day to things unseen and eternal greatly reduces our capacity for religious thought and feeling. We may be quite sure, then, that the proportionate effect of Sunday School, even if the short time is spent to the very best advantage—which it very seldom is—is negligible compared with the influences of home and playground. Our first effort should be to create a system of religious teaching which will have the maximum effect on our children *from day to day*. This can only be assured by cutting adrift from the narrowed view that Sunday School is the be all and end all, and aiming at a more ambitious scheme that shall bring in, not only the opportunity for direct religious teaching, but the co-ordination of the child's leisure pursuits to a higher end than is usually conceded by parents and teacher. The recreative aspects of child life should be considered and treated as necessary counterparts to direct teaching on Sundays or any other suitable times. The opportunity would then be given for teachers to enter much more fully into the every-day lives of their scholars. The religion of Jesus has room for play as well as work, it can be an incentive to social pleasure no less than to solemn worship or strenuous service. "Churches have to do with human nature, and human nature, especially in the young, is amusable." Yes, religion taken rightly is as broad as humanity; it covers the whole of life and makes an insistent demand for physical and mental health as necessary adjuncts to spiritual aspirations. To promote this desirable end is the first principle of our re-organised religious training. One way of circumventing the metaphysical entity, the Devil, is to fill life so full that temptation can find no standing room.

We need to recruit the services of those who are prepared to voluntarily undertake to teach and train our children. Unfortunately the difficulty of enrolling such voluntary

workers is the *bête noire* of most institutions and organisations. I think it is the fault of the sponsors of these institutions and organisations. Young men and women are not indifferent to the call of service if they can be convinced that they are called to something worth while and necessary. It is not necessary to admit the inevitability of this dire shortage of teachers and leaders—even with the high standard we should require. There must be many loyal members of our congregations with suitable qualifications and undoubted ability who would be readily drawn into the sphere of religious teaching provided that a really organised and far-sighted scheme were initiated. It is all too generally accepted that any fool can be, and is, a Sunday School teacher; that it is a job for the "religious" young woman or the effeminate young man. It is not so. Properly conceived there is no finer, no nobler, task on God's earth than the leading of youth into the way of a more abundant life. We require to shout this affirmation from the housetops.

* * *

Given the body of workers, we need to train them to their task. We often forget that the Master spent thirty years in unknown, but certain, preparation for what was a tragically short length of service. We must look to the highest possible efficiency in our teachers and, in the first place, ought not to be haphazard in our choice. We must seek for those of good character, with a full sense of responsibility, with a deep personal knowledge of God. It would not be too much to say that it were better to have no teacher at all than one mentally immature or spiritually unawakened. No uncharitable criticism is implied here: it must be perfectly clear that, chiefly through the dearth of older, more experienced men and women, young girls and boys have been entrusted and are now entrusted with classes of children to which they cannot possibly be a fertile influence for good. Our teachers of the New Schools must be above reproach [For an excellent article on the training of Sunday School teachers I refer readers to the *Inquirer* of July 7th, 1934.]

* * *

Regarding the material on which we work, the souls of our children, we need to recognise that the science of child psychology has come to stay. All modern education is based on the differing capacities of children at various ages or periods. Here I can do no more than point out that the graded school with its graded lessons and even graded worship is

apparently the secret of success in this connection. And, travelling a little further still, it is essential to realise that children are capable of receiving religious impressions long before they are capable of receiving religious instruction. In other words, it is infinitely more profitable to work on the child's feelings and emotions than on its limited intellect. Because he did not appreciate this elementary fact of psychology, an eminent theologian made a vast mistake when he set the following question before a class of scholars, "Well, my dears, and what is your primal conception of the Deity?"

* * *

Space prevents any practical references, at this point, to week-day activities co-ordinated with direct Sunday School teaching to which the above remarks chiefly apply. Perhaps the stating of the case will bring to mind the implications thereof. It was a very far-seeing educationist who wrote, "Why should not Sunday School be, in a sense, the club of the children, a place where they may resort at any time for amusement and recreation of a harmless kind, for a chat, to improve their minds by reading or otherwise? not excluding the religious element but retaining it for the highest position to which everything else should be subordinated." In such a spirit do we require to approach the question of the week-day recreations of our Sunday School scholars.

* * *

Finally, a word as to prayer and personal example. More things are wrought by prayer than this world dreams of, and yet how many of us can say that our lives are based on prayer and communion with Him whom we claim to serve? How then can we teach our children the value of prayer if we are not men and women of prayer? Prayer is "the highest expression of the gathering up of the powers of the soul," and that the child may sooner or later feel the urge to a spontaneous uplifting of its heart to God we need to help it to acquire the necessary concentration of thought, the effort of imagination and the feeling of gratitude, dependence and love. We have remarked that religion has to be taught. So, too, must we teach our children to pray for, if we do not, we deny them that "fountain of inexhaustible resource and boundless endurance which comes in the silence of prayer."

Of the power of personal example it is difficult to find a better illustration than that given by Carlyle in referring to his mother.

"My kind mother," he says, "did me one altogether invaluable service. She taught me less, indeed, by word than by act and by daily reverent look and habitude, her own simple version of the Christian faith. . . . How indestructibly the Good grows, and propagates itself, even among the weedy entanglements of Evil! The highest whom I knew here on earth I here saw bowed down with awe unspeakable before a Higher in Heaven! Such things, especially in infancy, reach inwards to the very core of your being." Which simply means that it is not by what we say but by what we are that we really teach our children.

* * *

Our eternal destiny depends on the nature of our character. Character, we know, is the "sum total of past expressions," and childhood is the impressionable age. Jesus Christ first discovered children and saw in them the most promising of His pupils. So, too, then do we need to remember in our religious teaching that childhood is the seed-time and the soul of the child is virgin soil.

We sow a thought and reap an act,
We sow an act and reap a habit;
We sow a habit and reap a character;
We sow a character and reap a judgment

Belfast,
28th July, 1935.

The Editor, Non-Subscribing Presbyterian.

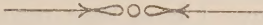
Dear Sir,—I have read with interest the first instalment of Mr. Hesford's valuable contribution, and welcome it as a serious attempt to put our Sunday Schools on more solid foundations than those on which at present they are so precariously perched.

It is to be hoped that his treatment of this subject will not remain an academic theory, but will lead to the promulgation of a practical scheme of instruction for our Sunday Schools. The Teachers' Handbooks of the General Assembly could be made an excellent background for such a scheme. They are, I believe, not being utilised as they ought.

I have attended the annual conference for many years, and have long since come to the conclusion that the title of this function is a misnomer. I would be the last to deprive so many of our co-religionists of such an opportunity for friendly intercourse as the annual conference affords; but, in the interests of our Sunday Schools, we must have an annual conference attended by Sunday School teachers. The majority who attend this function are not Sunday School teachers, the

subjects for discussion are almost invariably not controversial in character; and, if a discussion does develop in such barren land, it is never encouraged in case the "tea" might suffer in consequence.—Yours faithfully,

WM. H. McCAFFERTY.



THE LATE MR. DOUGLAS PORTER.

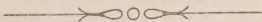
(SECRETARY EGYPT GENERAL MISSION.)

106 Highbury New Park,
London, N.5.,
25th July, 1935.

In reply to very many kind enquiries as to the details of our beloved brother Mr. Douglas Porter's sudden home call, we give this brief account. A fuller statement will appear in the issue of the *Egypt General Mission News* at present in the press.

Mr. Porter and his son, Keith, drove up from London in an Austin 7 for the latter half of the Keswick Convention. On the Friday the signs of much inward joy were observed upon him, and he had the great happiness of participating in the great united Communion Service on Friday night, being one of those chosen to hand round the bread and wine. About 7-30 on Saturday morning he left in the little car for London, Keith again accompanying him. Some 4½ miles south of Brough a great lorry with a load of ten tons crashed into the car, drove it backwards several yards against the parapet of a bridge, ricocheted from that, carrying the wreck further down, and, after leaving it in the middle of the road, went on still further, and mounting the bank at the side turned over. Mr. Porter must have been killed instantaneously on the first impact. The escape of Keith with only severe lacerations about the face and head is considered by the police inspector as a miracle.

Mrs. Porter, Helen and Keith are being wonderfully upheld in answer to the great volume of prayer that went up for them at Keswick. Keith seems to be making wonderful progress towards recovery. Much sympathy was expressed and prayer went up for the Mission in this its great loss.



A Sabbath well spent, brings a week of content
And health for the toils of the morrow.
But a Sabbath profaned, whatsoever the gain,
Is a certain fore-runner of sorrow.

REVIEWS.

John Page Hopps.—Lindsey Press. One Penny.

John Page Hopps in his day was a noted preacher. He said that his best, happiest and most useful years were in his ministry at Leicester. He was a skilful propagandist, attracting audiences of from 1,000 to 4,000 people. The story goes, that having received an enquiry from a church secretary as to what his charge would be if he went to that place, he replied "Eleven Guineas." His subject would be, "Jesus Christ, an Unitarian." The secretary responded, "Jesus Christ may have been a Unitarian; but He wouldn't have charged eleven guineas for an old lecture!" John Page Hopps was one of the foremost men of his day in Spiritualistic circles. *Light* is named as a weekly paper that he edited. The only paper we know of bearing that name is a spiritualistic paper; but we were not aware that he was ever editor of it. We remember the little monthly, *The Coming Day*, which was prettily got up, and was of more than a denominational interest. The pamphlet before us gives selections from his writings. They are all good. "The Life Beyond," "Immortal Hope," are especially valuable at this time, when there seems to be considerable scepticism on these subjects in not a few of the congregations in Great Britain. Was he not connected at one time with the Free Methodists?

— The Unitarian and — Free Christian Laymen's League.

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BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

- To encourage laymen to take a more active part in the work of the Churches.
- To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,
35 Rosemary St., Belfast, Hon. Sec.
MR. J. EDMONDSON, Jr., Asst. Hon. Sec.
19 Lime Street, Belfast.

OBITUARIES.

Norah Lady Dunleath.

The somewhat sudden death of Lady Dunleath, following an operation for appendicitis, was received in the district of Ballywalter with much regret. Her practical good work extending over many years was of great service among the farmers and rural population of the district. Conversations with her showed that she entertained liberal religious views, and in the press her good work has been indicated. She received the O.B.E. at the end of the war. Some of us knew her kindly interest in times of sickness and bereavement.

Mr. John Sloan.

Known for two generations as an Orange stalwart, Mr. John Sloan, of Inch, has passed away at the venerable age of 88. He was a farmer, unmarried, and an office-bearer in Downpatrick Presbyterian Non-subscribing Church, a man of integrity of character, with a directness of outlook that seemed to leave him untroubled by all the coil and perplexity of life, and his kindly nature endeared him to many friends. For over 40 years he was master of L.O.L. 430, an office filled by his father and grandfather before him. It was an unforgettable experience to hear him at an Orange gathering sing "The Parish of Inch," a ballad always in demand, extolling the brethren of 430:

Their hearts are void of all craft and deception,
From a friend in a hobble they never would flinch,
And for their great love of the old constitution
They are called the true blues of the parish of Inch.

Mr. Tom Newman.

His many friends in Downpatrick and neighbourhood will regret to learn of the death of Mr. Tom Newman, son of the late Mr. Joseph Newman, printer. With his wife he emigrated to Australia in October, 1891. He had eight years service with the Royal Artillery, and was Battery Sergeant-Major, stationed at Quetta for a length of time. He is survived by the widow and one daughter, Mrs. Charles Parry, and two sons Joe and Tom. The latter served in the great war, being in the first Australian Division, as a gunner, in Egypt, Gallipoli and France, and he now resides in London. The late Mr. Newman spent his boyhood days in his native town of Downpatrick, under the guidance of Rev. J. C. Nelson and Rev. David Gordon in the Church at Stream Street, to which the

whole family belonged, and of which he had most affectionate remembrance to the end.

The Late Bishop.

To Mrs. Kinahan,
St. Fillans, 41 Somerton Road,
Belfast.

Dear Madam,—I have been requested by the General Purposes Committee of the Non-Subscribing Presbyterian Church of Ireland to tender to you our deep and respectful sympathy in the great loss you and your Church have sustained in the call of our Heavenly Father to the Higher Life of your honoured and beloved father, the Right Rev. Dr. Charles T. P. Grierson, and to assure you and yours that the Body we represent sorrows deeply with you all in this hour of your bereavement.

He was not only a popular co-adjutor, very pleasant and helpful to work with, but greatly esteemed and trusted by non-episcopal people generally, and by none more than by the denomination we represent.

Please accept this inadequate expression of our appreciation of his exalted character and noble life.

Respectfully yours,
(Rev.) J. D. DAVIES, Clerk.



"The official gazette of Vienna published in June a decree of the Minister of Trade establishing 47 guilds, which will comprise all handicrafts existing in Austria. The decree will also fix the rights and duties of these guilds, which are created under the corporate constitution after the pattern of former centuries. Employers and employees will be united in the same organisation. The formation of the guilds and the statutes regulating their activities are one of the most important steps in the building up of the new corporate order which replaces the former democracy."—"The Speculative Mason."

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PHONE 6706.

REPORTS.

First Church, Belfast.

Many pleasant recollections and fragrant memories of former days were revived on Sunday, 4th August, when the Rev. H. J. Rossington occupied his former pulpit, and Mrs. Rossington and the Misses Margaret and Celia Rossington were present in the congregation. The attendance was excellent for a holiday month, and friends from other denominations attended to honour the distinguished preacher. The choir was somewhat depleted and we missed the usual anthem. It was unfortunate that the organist was away on holidays.

Mr. Rossington's latest published work: "The Essentials of Christianity" was the medium which brought him several new listeners, not of our household of faith. In the morning we were told that: "if we felt like praying and working for the peace of the world, we must annihilate those invisible barriers which divide us in our city of Belfast." Then we would be in a better position to tackle the greater problem of world peace; before whose immensity we might otherwise retire discouraged, and adopt an attitude of "laissez-faire." The illustrations, from personal acquaintance of that pleasant land of Sicily, with its fruitful soil made possible by irrigation; but, alas whose conduits sometimes flow with molten lava from Etna, were portrayed in wonderful word pictures.

The evening service was even better attended, and, included in the congregation were some who are not habitual attenders at evening worship. On the text Deuteronomy XI, 11 and 12, his hearers were treated to a sermon worthy of a true disciple of Bacon in so far as literary form is concerned.

W. H. McC.

Ballyhemlin.

Sunday-school and choir excursion on Friday, August 2nd, to Newcastle, via. Ballynahinch and Castletwellan, returning by Downpatrick. The weather was perfect for the occasion and a very happy day was spent.

Cairncastle.

In connection with the "Old Meeting-house" congregation, Cairncastle, a most successful sale of work was held in the old schoolroom. The Rev. Thomas Munn, the esteemed minister of the congregation, presided at the opening ceremony, and appropriately voiced the pleasure it gave him to ask Mrs. Frederick

Thomas, of Glasgow (widow of a former minister), to declare the sale open.

Mrs. Thomas, who was warmly received, expressed the great pleasure it gave her to be present, for the Cairncastle people were noted for their hospitality. She had had great experience of it, and felt as much at home as if she had been brought up amongst them. She took that opportunity of thanking them for their many kindnesses to her and her family. Adapting the motto of the City of Glasgow, her motto that afternoon was, "Let Cairncastle flourish." The ladies of the Old Meeting-house had always been great workers. She believed they held their first sale of work somewhere about 50 years ago in the Larne Town Hall. They worked hard and the Larne friends rallied around them as usual.

A very hearty vote of thanks to Mrs. Thomas was moved by the Chairman, and seconded by the Rev. P. Lee, Glenarm, and its endorsement by the audience was followed by the presentation to Mrs. Thomas of a souvenir of the occasion in the form of a handsome cut-glass flower vase at the hands of Miss "Pat" Elwood, the pretty little daughter of Mrs. Elwood, Roywood.

Sales were brisk, and the expectations of the promoters were realised. The committee in charge express their thanks to Miss Isa McNinch and Miss Bradford (Larne), for their arduous work in connection with the butter, baking and egg competitions; to Mrs. T. F. English (Larne), and Mrs. W. J. McCreery (Straidlands), who so kindly acted as judges, and to Mrs. Lee (Glenarm), for so gracefully distributing the prizes.

The following is a list of the stallholders and assistants:—

Work Stall—Mrs. McClure, Mrs. Maxwell, Miss Magill, Miss Colton, Miss J. Colton, Mrs. O'Neill.

Provision Stall—Mrs. McDowell, Mrs. McClelland, Mrs. Dempsey, Mrs. R. J. McClure, Miss E. Dempsey.

Cake Stall—Mrs. Munn, Mrs. Ramsey, Miss Duffin, Miss A. Duffin, Miss N. H. Crawford.

Tea room—Mrs. Axon, Misses McKay, Jean Maxwell, Tilly McDowell, Beth McDowell, Buchanan, A. McKey, Nora Elwood, Ray Lilley, "Pat" Elwood, Betty McKay, Dora McKay.

Games, etc.—Messrs. Alfred McClelland, Robert Snoddy, William Maxwell, William Dempsey, Robert Crawford.

Sultana Cake—1 Miss M'Clelland, Windyhill.

Seed Cake—1, Miss McClelland, Windyhill; 2, Miss Hilton, Inver, Larne.

Ginger Cake—1, Mrs. Boyd, Drumalis Terrace, Larne.

Madeira Cake—1, Mrs. Stewart, Ballyhacket.

Butter Sandwich—1, Miss Jean Esler, Larne; 2, Mrs. W. J. McCreery, Straidlands. Shortbread—1, Mrs. Axon, Roywood.

Griddle Soda—1, Mrs. S. Buchanan, Corkermain; 2, Mrs. Eldwood, Roywood.

Griddle Wheaten—1, Mrs. McDowell, Carneal; 2, Mrs. A. McClelland, M'Keestown.

Oven Soda—1, Miss Aicken, Knocknowan,

Oat Cake—1, Mrs. McDowell, Carneal.

Potato Bread—1, Mrs. McDowell, Carneal.

Butter—1, Mrs. Dempsey, Tobergell; 2, Miss S. Duffin, M'Keestown.

Eggs—1, Mrs. W. J. Magill, Kilwaughter; 2, Miss McClelland, Windyhill.

Moneyrea.

The annual Sunday School excursion took place on Saturday, July 20th, when the children and adults were conveyed by buses to Newcastle. In spite of the fact that one bus broke down near Mountpanther, there was not much time lost. The children as well as the adults spent most of the day on the sands and on the Promenade, and in the evening many went round the shops. A substantial tea was served in the Orange Hall, which everybody thoroughly enjoyed. The weather was good and the children had a great day. The party left for home shortly after 8 o'clock, arriving in Moneyrea at 9-30. The excursion was one of the most successful we have had, and great credit is due to Miss R. Kennedy, who was responsible for the arrangements.

The Sunday School anniversary services were held on Sunday, June 30th. When the Meeting-house was beautifully decorated with flowers and foliage by the children under the direction of Miss Kennedy, the Treasurer, Miss Elizabeth Dempster, Mrs. Best, Mrs. Davies, Mrs. Lappin assisted by willing gentlemen.

The services, morning and evening, which were well attended, were conducted by the Rev. J. Glynne Davies whose sermons were most appropriate and highly appreciated by both young and old.

The juniors gave a splendid rendering of the chorus: "Led by Jesus." The middle grade sang their chorus "Following Jesus Home," in fine style. All the classes joined in the rendering of the final chorus "Press Onward." The children had been trained by Mrs. McCartney, who presided at the organ.

Members of the Choir, the Dramatic Society, Orphan Society collectors had their

annual excursion on Saturday, July 27th, when they went to Bundoran by bus. They stopped at Armagh and Enniskillen on the way and arrived in Bundoran at 1-30, when an excellent lunch was ready, and so was everyone of the party ready for it.

The weather in the morning was not too kindly owing to mist and drizzle, but it cleared later. After lunch, the party scattered, some went to admire the Atlantic rollers, others meandered along the main street, observing everything of interest, especially the thatched cottages with quaint chimneys. Nearly every house was either a shop or hotel which indicated an established run of summer visitors.

Shortly after tea, the party started on their return journey, via. Kesh. The arrangements were in the capable hands of Mr. James Maxwell and Mrs. McCartney.

Domestic Mission.

On June 30th the Sunday school held a special service in which parents and friends united. An interesting and instructive address was given by Mrs. J. G. Davies of Comber, which was greatly appreciated by all. The musical numbers arranged by Miss F. McAvoy added much to the attractiveness of the service.

Our annual Sunday school outing was held on June 22nd, when a full turn-out of teachers and pupils enjoyed a pleasant afternoon at Ballywalter. The bus ride in glorious sunshine along the shore of Strangford Lough was entrancing. A few hours of fun and frolic on the sands sharpened the appetite for tea, to which all did ample justice. The happy children were enthusiastic in their appreciation of what was a great event in their lives.

The choir members and friends made a tour of "The Glens of Antrim" on Saturday, 29th June. The day was all that could be desired and enabled the party to see the Glens in their loveliest setting. Carnlough was reached in time for tea, where a short stay was made prior to the homeward run along the coast road, where the scenery provided a fitting contrast and culmination to the beauty of the Glens.

The call of the out-door has been insistent during June, one further group heeding the alluring voice—the Debating Society choosing as the scene of the first of their motor tours the Ards Peninsula on June 25th. The route chosen was *via* Bangor, Ballywalter, Cloughey to Portaferry, returning by way of Kirkcubbin and Greyabbey.

We acknowledge with sincere thanks the

following gifts:—Assortment of books, Mrs. E. R. Jackson; parcel of magazines, Mrs. F. Collins; parcel of curtains and other articles, Miss McKisack.—W.E.

Raloo.

The Sunday school mystery trip took place on Saturday, 29th June, to Brown's Bay. The weather was ideal. The party of thirty-six children and parents were conveyed to their destination by motor cars *via* Gleno, Beltoy, Ballycarry and Islandmagee, where six prizes were distributed to the successful competitors who correctly guessed the place chosen for the day's outing. A sumptuous tea was served by the teachers to the children. Games and other sports were indulged in until all left at 9-30 p.m. happy and delighted with a most enjoyable time spent on the sands at Brown's Bay.

At the annual picnic which took place at the Manse on Saturday, 13th July, a gathering of fully four hundred people spent a happy afternoon in ideal weather. Tea was served at the Church at four o'clock. The Carneal Flute Band played selections during the evening. Swings, races and games of various kinds took place, and about 10-30 all returned home thoroughly tired, with happy memories of the afternoon's enjoyment.

On Sunday, 14th July, a Flower Festival was held, when the service was conducted by the Minister, Rev. J. McCleery. The children sang the specially learnt hymns in fine style. Miss Mollie Hall, a child of eight years, very sweetly sang a solo, "Little White Lily." The lesson for the day was beautifully read by Miss Lily Moore, and Masters Thomas Hall and Thomas McDowell acted as collectors. There was a good congregation.

Larne and Kilwaughter.

A very successful "Jubilee Fête" was held on July 23rd, in the Schoolroom and Grounds of the above Church. Red, white and blue figured prominently in the pretty decoration scheme employed. Streamers, flags, bunting and other gaily coloured ornamentations lent to the proceedings an atmosphere reminiscent of the Silver Jubilee, and the effects was greatly admired.

There was a large attendance at the opening ceremony, amongst those present being the moderator of the Church, (Rev. A. L. Agnew, B.A., D.D.) and other ministers of our own and sister churches. Mr. G. B. Hanna, K.C., M.P. (Parliamentary Secretary to the Ministry of Home Affairs) presided, and the opening ceremony was performed by Mrs. Johnstone, of Glynn House.

As is customary, the proceedings opened with the singing of two verses of the 100th Psalm, followed by prayer by the minister of the Church, (Rev. John Begg). The moderator (Rev. Dr. Agnew) on behalf of the Non-Subscribing Presbyterian Churches, conveyed good wishes, and hoped that the congregation would do well in their efforts that day.

It is gratifying to record that the function was a very successful one, as well as proving a most enjoyable social event. Our thanks are due, and gladly given to the ladies of the congregation who worked so untiringly for the success of the Fête. Mrs. Leebody and Miss Nance Drummond capably discharged the duties of hon. secretary and hon. treasurer respectively.

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N.B. "Unitarian" is the old name for "Mohammedan."

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

HOW TO DO IT.

Never awake in the morning without immediately sending your love to all quarters of the earth; over all the haunts of men; and the sub-human world.

Remember that the day awaits you, with its infinite possibilities; its Romance and Adventure; its golden chances.

Never lie down to sleep without committing yourself and all you love into the hands of the Great Protector and Friend, to Whom the darkness and the light are both alike.

When the waters of the bath sweep over you, let them wash away every trace of spite, fret or care; and make your heart as well as limbs fair and clean.

Wear a smile before the mirror, and *keep* it on; for you *are* wonderfully beautiful within.

In your daily dozen, go over every gland, and ask for the strength, health, vigour, courage, magnetic rays, potent charm emanating through them.

Put on with every article of clothing an invisible raiment of light, and healing, and compassion, and tenderness.

Come down radiant and happy, and resolve whatever the news in your letters, you will not be disturbed, irritated, over-pleased. Sanity, Serenity—all the time.

Go out to business, expectant of good things. Refuse to entertain failure or distress or tragedy.

Recall your morning meditation—it will be a song in your heart all the day.

Never step into a railway coach or tram or bus, without linking yourself up at once in a chain of Goodwill with all who share the compartment.

Never enter an hotel or office without a prayer for the welfare of all who work there.

Never sit down in a library, a court, a restaurant, a shop, without remembering those who work, study, plead, there; without desiring their happiness; without moving mentally and volitionally towards securing their good.

Never knock or ring at a door of a house without a blessing upon its inhabitants.

Never partake of a meal without gratitude to the Giver of all things; and to His agents upon earth, the people who sow the grain and tend the fruit-trees, and dig and weed, in wind and rain.

Watch the things moving on the pavement—they are a million times more valuable than the things in the shops; send out a god-send to each; and to the patient horses; and that quaint comrade of man, the dog.

One day you will have a splendid surprise. For every thought, word and act has its invisible counterpart; and is a carved stone in the Temple of the Life Glorious. J.T.D.

From "Calendar of Oakfield Roads," Clifton, Bristol.

GOD'S GARDEN.

BY SYLVIA V. ORME-BRIDGE

Very old is God's garden,
Very old is the earth,
Unvisioned its secret
Of death and birth.
Very old is God's garden,
We know not when
He began His sowing
Of the hearts of men:
To be ploughed and harrowed
By love, by hate,
For immortal gardens
Predestinate.

There shall come a spring,
When no man knows,
When shall wake the iris,
When shall wake the rose.
Each in his own appointed place,
For a day, for a year, for an æon's space.
Very old is God's garden,
And we know not when
He shall gather in harvest
The hearts of men.

—America, New York.

WHO STARTED IT?

"One of the best stories which has come our way this quarter is of the little girl of six who asked why she must do as she was told. Her mother, rather bewildered what reply to give, said, 'When I was a little girl I had to do what my mother told me, and when grandmother was a little girl she had to do what her mother told her,' to which the child replied, 'H'm, I wonder who started that silly game.'"—*Congregational Quarterly*.

True Education is the ability to do an hour's work, in one hour, and not an hour and a quarter.—Dr. David, Lord Bishop of Liverpool.

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